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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. V.

MARCH, 1840.

No. 3.

PROCEEDINGS.

DOMESTIC COMMITTEE.

February 3, 1840.—Stated Meeting.—The Rev. Dr. McVickar was called to the Chair.

The Secretary and General Agent reported his correspondence, and laid about thirty communications before the Committee.

On the report of the Committee on Northern Missions, a salary was appropriated to the Rev. John Ufford, as missionary at Maumee City, Ohio.

On the report of the Committee on Southern Missions, the Rev. D. Stephens, D. D., and the Rev. Ed. Reed were again appointed missionaries in Tennessee, and salaries appropriated to them respectively, as missionaries at Bolivar and Randolph.

On the report of the Joint Committee on the Spirit of Missions, it was resolved, (if the Foreign Committee concur,) that, inasmuch as both Committees are now established together in a convenient and central part of the city, it is expedient that the Spirit of Missions be published at the Missionary Rooms, under the supervision, regulation and control of the Joint Committee on that paper.

February 17.—Stated Meeting.—The Rev. Mr. Richmond was called to the Chair.

The Secretary and General Agent reported his correspondence, and laid twenty-four communications before the Committee, among which was an interesting one from the Rev. Mr. Gear, in relation to the Indians in the Northwest. (See p. 68.)

On the report of the Committee on Northern Missions, the resignation of the Rev. Samuel Buel, as a missionary in Michigan, was accepted.

On the report of the Committee on Southern Missions, the resignation of the Rev. N. N. Cowgill, as a missionary in Kentucky, was accepted; and a gratuity was appropriated to one of the missionaries in Mississippi.

FOREIGN COMMITTEE.

Feb. 4, 1840.—*Stated Meeting.* }
 Feb. 18.—*Stated Meeting.* } Rev. Dr. Milnor in the Chair.

The Committee were principally occupied with business relating to the African and Texas missions.

They concurred with the Domestic Committee in resolving to publish the Spirit of Missions from the Missionary Rooms.

The Rev. Mr. Southgate was requested to prepare an address setting forth the claims of Eastern Christians upon the sympathies and aid of our Church. The Committee, in requesting such an address, for the purpose of its general circulation, expressed their desire of thus urging these claims, as Mr. Southgate's expected departure by the 1st of May prevents his presenting them in person as extensively as might be wished.

The sum of \$500 was appropriated, at the urgent request of the Rev. Mr. Hill, for the circulation of religious publications at Athens—the same being in anticipation of that sum expected from the American Tract Society.

CORRESPONDENCE.

DOMESTIC.

IOWA.

FROM THE REV. E. G. GEAR, MISSIONARY IN THE PRECINCT OF ST. PETERS, AND CHAPLAIN AT FORT SNELLIING.

Fort Snelling, Jan. 5, 1840.

After I last wrote to the Committee I continued to officiate twice on Sundays, until the winter commenced, when it was thought best to dispense with the evening service, because it interfered with the duties of the garrison. Owing to the want of a room large enough to accommodate the whole command, there has been no order issued on the subject of attendance upon the duties of the chaplain, and probably will not be, until the contemplated chapel is built. Many of the soldiers, however, are regular attendants upon the service, and join with devotion in the responses. These together with the officers, and some Protestants outside of the walls, fill our rooms. On Christmas day I administered the Holy Communion, for the first time since I have been here, and five persons, one of them a private soldier, received that sacrament. I have, likewise, baptized three children, and married two couples. We have a Sunday school comprising all the children within the garrison, amounting to about a dozen. The amount of my labors has been small, indeed; but then, I rejoice that I have been able to do any thing for the cause of God and his Church; for a year ago it seemed more than probable that I should not be able ever to exercise the duties of the ministry.

The condition of the Indians in this neighborhood has excited my deepest sympathies. The whole Sioux nation, according to the best means of information, cannot amount to less than twenty thousand souls. They are spread over a large and beautiful country. Their country, in fact, must be more extensive than all the New-England States, and in soil and climate is much more desirable. They form three large divisions, and are classed as Sioux of the Leaf, of the Plains, and of the Sacred Lakes. Those of the Sacred Lakes are in this vicinity, and consist of seven bands, under their appropriate chiefs. They are, with few exceptions, very ignorant and degraded. Comparatively nothing as yet has been done to furnish them with the blessings of the gospel, and it would seem that they are almost beyond its reach. Their peculiar habits and modes of thought, their unsettled manner of life, and the war that is constantly raging between them and their ancient enemies, the Chippewas on one side, and the Sacs and Foxes on the other, almost preclude the hope of ever doing them good. If a man of the proper cast could be found to take his tent and live with them, a man capable of enduring hardships and privations like a good soldier, and apt to learn their language, and meet to teach them by example as well as precept, much might be done. He would need but little from the Church, for his wants would be few. These might be supplied from the chase and from the spring. My meaning is, that he must live as the Indians do themselves. But who is there that will consent to live such a life?

An intelligent gentleman from Red River, a distance of nine hundred miles to the northwest of this, informed me recently that the Rev. Mr. Cochran, of the Church of England, has succeeded in inducing a large band of Crees at that settlement to abandon their hunting habits and to cultivate the soil. This he effected by mingling with them, learning their language, and offering them rewards. He has built a church and translated the Litany; and they now regularly assemble for Christian worship. Many of the chiefs and others have professed their faith in Christ and been received into the Church by baptism. Influenced by this successful experiment, a wealthy member of the Hudson Bay Company has bequeathed four hundred pounds sterling, per annum, to be expended in similar efforts at the Cumberland station,* near the Rocky Mountains. If any thing like earnest zeal to convert the heathen in our own borders could be excited in the Church, some means would be devised to benefit these people. The opportunity of doing what we can will not long continue: for it is almost a self-evident truth, that if the Indians are not civilized and christianized soon, they must become extinct.

* A trading post of the H. B. C., at the junction of Great River with the Saskatchewan, about 200 miles west of the northern extremity of Lake Winnipeg, being in 54° North latitude, and 25° West longitude.--[ED.]

WISCONSIN.

FROM THE REV. SOLOMON DAVIS, MISSIONARY AT DUCK CREEK.

Duck Creek, Dec. 27, 1839.

My present report embraces the two quarters ending on the 30th of September last and 31st of December instant. Baptisms, 8; confirmations, 5; marriages, 5; burials, 8. Since my return to this station I have fitted up the school-house so that both schools are accommodated with separate apartments in the same building. More than 30 different scholars have entered the school taught by Miss Williams, but many of them are irregular in attendance. The same may be said of the school for boys. Some apparent good has been accomplished. It is hoped and believed that, by prosecuting with vigor the present plans, our expectations as to the utility of the schools will, eventually, be realized. The parents generally have so little control over their children, that it will require much effort on the part of the teachers to get them to attend daily. All that can, will, I trust, be done by both missionary and assistants, to carry forward the benevolent designs of the Church as regards these unfortunate, and in some respects degraded people.

Mission Buildings, Green Bay, Jan. 2, 1840.

I have no official duties to report from this station, excepting the marriage of Thomas Beard, of the Oneida tribe, a former pupil, to Mary Fletcher, also a former pupil; which took place at the Mission Buildings on the 1st of January instant.

The mission family are well, and their affairs move on very comfortably. The Church at Green Bay is still without a minister.

FROM THE REV. R. F. CADLE, MISSIONARY AT PRAIRIE DU CHIEN,
AND CHAPLAIN AT FORT CRAWFORD.*Fort Crawford, Jan. 1, 1840.*

Since the first of October, I have officiated at this Fort every Sunday, with the exception of October 27th; on the morning of which day I officiated at Mineral Point, Iowa county. The station at Mineral Point, I am happy in learning, has been recently filled by the Rev. Mr. Eaton. On the evening of Wednesday, October 20th, I officiated by request at Galena, Illinois. I do not know whether the congregation in that town has yet been supplied with the services of a missionary; but, if it has not been, it is very desirable that it should be so supplied with as much expedition as possible.* The Church in Galena still needs the extension of the aid of the Domestic Committee; but its state and circumstances are such as to induce the opinion that, with that care, it will in a few years become large and prosperous. I baptized a child at Fort Crawford on the 19th of November. I officiated at the Post also on the morning of

* This situation is now filled.--[Ed.]

Christmas day, when I administered the Lord's Supper to four persons, three of whom belonged to another denomination. One of the number of communicants of Trinity Church, Prairie du Chien, heretofore reported by me, died last summer.

ILLINOIS.

FROM THE REV. C. DRESSER, MISSIONARY AT SPRINGFIELD.

Springfield, Dec. 26, 1839.

During the quarter about to close, my church has been open for divine service every Sunday except two, on one of which I was absent, and on the other indisposed. During the same time, one person has been admitted to the Holy Communion for the first time, and three have been added by removal. I have also baptized three infants, and buried one, soon after my last report was made. I was ten days abroad, having been requested by the Bishop to accompany him in his visitation through the southern part of the diocese—and it was my intention, at his request, to have gone over a part of the same ground again before winter; but circumstances have not permitted it. Soon after my return I visited Decatur, forty miles east of this place, where I found five or six persons sufficiently familiar with the services to respond. Two of them removed from this place last spring, being then, as they now are, ready and anxious to be confirmed. Decatur is a thriving town of five or six hundred inhabitants, and the seat of the courts in Macon county. Could it be stately visited by a clergyman, I see no good reason why a church might not be established there. The more I see of Illinois, the more I am convinced of the importance of having a few missionaries who shall spend most of their time in itinerating. Some of the places visited in company with the Bishop, where our services had never before been heard, furnished favorable openings for the Church; but of these I hope to be able to speak more fully in the spring.

Yesterday I called upon my congregation to contribute something towards replenishing the almost exhausted treasury of the Committee in this time of need. The collection amounted to \$12 50.

FROM THE REV. A. H. CORNISH, MISSIONARY AT JULIET.

Juliet, Dec. 30, 1839.

Since my last quarterly report, I have officiated at two funerals, baptized two infants—solemnized one marriage—and held thirty-two full services. Contributions made for domestic missions, \$7—for incidental expenses, \$11—alms, \$6 69. I have administered the Lord's Supper twice: on Christmas, twenty participated in this Holy Ordinance; five or six others being kept at home by sickness. Our Sunday school is small, and the attendance of the scholars quite irregular; which is attributable, in part, at least, to the circumstance that many families con-

nected with the Church, reside at a distance of two or more miles from the village. Hitherto I have divided my time nearly equally between this place and Lockport, five miles distant. But at a recent meeting of the vestry composed of citizens of Juliet, proposals were made to me to confine my services exclusively to this place, which I am disposed to accept, in case it receives the approbation of my diocesan. But what Lockport, Napierville, Geneva and St. Charles, and other places in our vicinity where the services of clergymen of the Church are desired, and much needed, are to do for her divinely appointed ministrations, He only knows who, by his Spirit, leads his faithful ambassadors to serve Him where their services shall most contribute to his glory. The vestry have seen fit to defer building, till the next spring or summer. Meanwhile they have secured, at a rent of one hundred dollars, per annum, the room we have hitherto occupied, a very commodious and well furnished one, for the year ensuing.

FROM THE REV. JOHN SELWOOD, MISSIONARY AT MENDON.

Mendon, Adams Co., Jan. 1, 1840.

Through the gracious Providence of God, I am so far recovered from the accident I met with, (of which I informed you in my last report,) that I am able again to conduct the ministrations of the sanctuary. I have not, however, been able to visit any of the places to which I was accustomed to extend my services.

Sunday, Nov. 17, I was able to go to church for the first time, and conduct divine service, having been confined seven weeks. During that time the congregation regularly assembled on each Lord's day for the worship of God, when they had lay reading.

During this period also, our Bishop visited this place, for the first time, attended by the Rev. Mr. Young. On Monday evening, Oct. 21, the Bishop preached to a respectable congregation, and baptized an infant. On Tuesday morning he consecrated our church to the worship of Almighty God. He also confirmed eleven persons, nine of whom were heads of families. It was an interesting occasion; and it would have afforded me great pleasure to have been present, having been the instrument, in the hands of the Lord, of gathering them into the fold of his Church; but divine Providence ordered otherwise, and confined me to my bed. The will of the Lord be done. He doeth all things well. The sacrament of the Lord's Supper was also administered, when one of the congregation, who I trust was truly prepared, was admitted to it for the first time.

I have officiated thirteen times: one infant has been baptized; eleven persons confirmed; two communicants have removed, and one has been added—present number twenty-three.

FROM THE REV. W. DOUGLASS, MISSIONARY AT ALTON.

Alton, Jan. 2, 1840.

Since my last report I have conducted divine service at Pekin one half the time, and at Tremont and Mud Creek the other half; except two Sundays devoted to the new colony at Delavan, where was assembled, notwithstanding the inclemency of the weather, a respectable and devout congregation, numbering about fifty persons, in a building erected by the colony for a school-room and place of public worship, until their circumstances may enable them to build a church. During the last quarter I have solemnized in Tremont three marriages, and attended the funeral of one communicant. In Pekin I have baptized one infant.

Although the people in those settlements are unable to contribute much toward the support of the gospel amongst them, yet it was matter of regret to me to leave them destitute of the services of our beloved Church. However, the recommendation of Bishop Chase, and the prospect of more extended usefulness have induced me to make the change, (at least for a time,) and I pray God that the expectations of all may be amply realized.

I arrived in Alton on Sunday the 22d ult. The vestry have hired a room and furnished it with a reading desk and chancel; around the rails of which, on Christmas day, came sixteen individuals, devoutly kneeling, to participate in the sacrament of the Lord's Supper. The number of communicants at present attached to St. Paul's church (as stated to me by the vestry) is nineteen, two or three of whom have not been confirmed, but are desirous to receive that rite the first opportunity.

MICHIGAN.

FROM THE REV. M. HIRST, MISSIONARY AT DEXTER.

Dexter, Dec. 20, 1839.

The interest in our services continues to be sustained, and the attendance at public worship is better and more regular than at any former period. During the quarter my labors have been principally confined to this place, the log building at North Lake being found so uncomfortable in cold weather that we are compelled to abandon it during the winter season. At the request of Bishop M'Coskry, I have officiated several times at a place called Green Oak, 15 miles from Dexter. There I found several individuals attached to our Church, and four persons have become candidates for the Apostolic rite of confirmation. On the first Sunday in Advent I officiated in the city of Detroit, and attended at the ordination of the Rev. Mr. Fox, the missionary at Jackson. In reviewing the labors connected with this station I feel thankful to Almighty God that, though necessarily exposed in the duties of the ministry to the most inclement weather, I have been preserved amidst sickness and death.

FROM THE REV. C. B. STOUT, MISSIONARY AT CLINTON.

Clinton, Dec. 23, 1839.

I have officiated during this quarter eight Sundays in my own parish; on each, twice, with one exception, when I officiated in the afternoon at Tecumseh in the absence of the rector. The whole of two Sundays I have passed at Ann Arbor in the absence of the rector of that parish.

Sunday the 10th of November, I spent at Jackson, where I administered the Lord's Supper to 10 persons. Friday evening, 29th November, I preached at Jonesville in the Rev. Mr. Barker's parish, he having desired his brethren to visit him, as he had been long unable to attend to his public duties, on account of the severe illness with which himself and family have been visited. I spent the following Sunday (the first in Advent,) there, likewise, officiating all day. The second Sunday in Advent, December 8th, we had the pleasure of a visit from our diocesan. He officiated for us on Friday evening the 6th, and again in the evening of the following Sunday, when four persons received the Apostolic rite of confirmation. Two were already communicants, and the others, I expect, will come forward on Christmas day.

Thus we are going steadily on; and by the blessing of God, my labors have not been in vain during the seven months that we have resided here.

I trust our parish will be soon placed on a more permanent foundation; and, after a year or two more, we may be enabled to return to the treasury of the Church some portion of the timely aid which the Committee have kindly extended to this interesting diocese, in this her time of pecuniary depression. The great Head of the Church will, I doubt not, cause the hearts of this people, so long turned to the beggarly elements of the world, to "return to the ways of righteousness;" and give his ministers even here, many souls as "crowns of their rejoicing."

FROM THE REV. A. S. HOLLISTER, MISSIONARY AT TROY.

Troy, Dec. 30, 1839.

During the last quarter my labors have been uninterruptedly devoted to the two congregations of St. John's church, Troy, and Zion church, Pontiac; with the exception of two Sundays when the Bishop required my services in Detroit. Our congregations have been about as usual; small, but attentive. I have officiated twice every month, on week days, in two different places in the town of Bloomfield, five times on Sunday evenings for small congregations in the town of Waterford, and three times on Sunday evenings for very respectable and attentive congregations in the village of Utica. I have had no funerals; have married three couples; baptized one adult in Troy, and two children—three children in Pontiac, one in Bloomfield and one in Waterford,—in all, one adult and seven children. One only has been added to the Communion.

Under the good providence of God I hope to be sustained, and have no doubt that the benefit of my labors in this country will be permanently felt. I am anxious, as soon as practicable, to relieve the missionary funds, but cannot be sustained without help for the present.

FROM THE REV. W. N. LYSTER, MISSIONARY IN LEWANE CO., &c.

Springville, Lewane Co., Dec. 31, 1839.

Seldom have I been enabled to accomplish a greater amount of labor, than during the period which has elapsed since the date of my last report. The following is a brief account of my services. At Manchester I have officiated three times, at one of which I administered the Holy Communion; at Springville I officiated once; at the Junction, once; at Clinton, twice, in the rector's absence, and aided in the services at the visitation of the Bishop; at Tecumseh, twice, in the rector's absence; at Detroit, twice, in the absence of the Bishop, where I baptized an infant; at Marshall, six times, at two of which I administered the Holy Communion, where I also baptized one adult. At this last place I officiated at Christmas, when the services were numerously attended, and very animating to us all. That parish ought by no means to remain unsupplied. Its appearances are very promising. Several (I trust valuable) accessions have, by immigration and baptism, been lately made to it. I know of no field in the diocese more important, or more inviting; whether we regard it as in itself a large and interesting parish, blessed with an unwonted proportion of intelligent, liberal, and (I may add) truly pious members; or as a missionary point of radiance for exertions throughout a neighborhood comprising such villages as Homer, Albion, Battle Creek and Waterloo.

At Jonesville I have officiated five times, (besides twice aiding the Rev. Mr. Fox,) when the rector of the parish was suffering from ill health; at Jackson, three times in the rector's absence, and once when assisted in the service; at Albion, where I have once administered the Lord's Supper, (then first partaken of in the village,) four times. I have nowhere witnessed indications of a fairer opening than here. At Homer I preached three times. The prospects here, too, look favorable. At Kalamazoo, I have also officiated four times. The Church here, with its neat building and respectable congregation, has, as the Committee are probably well aware, been long destitute of a minister: the village is a remarkably pleasant one, picturesque in its location, peculiarly blessed with health, and one of the many whereof we may exclaim, with regard to clerical supply, "behold now is *its* accepted time—now is the day of *its* salvation." At Ann Arbor I officiated once in the absence of the rector, and once read service for Mr. Hirst. One Sunday I was prevented from officiating, by a cold which affected my eyes.

Little of my exertion, as you perceive, has been confined to my own neighborhood; for, so few are our spiritual laborers, so

very many the "fields" and so still more numerous the "lots" throughout our fast-filling woods and prairies, which with some "clearing" and "breaking up" might become fields, and real "improvements," that I thought right—in accordance with resolutions which were passed at our last Convention, requiring each clergyman to act as a missionary through a much wider sphere than heretofore—to absent myself from home for longer periods than usual; and have rode (principally on horseback) somewhat above nine hundred miles. Beholding wastes and glorious "openings" alike remaining unattended to, and painfully conscious of my own insufficiency for the hundredth part of the work around me, I have each day received fresh proofs that what the Church most pressingly wants in these outskirts of her vineyard, is a well-equipped band of itinerating missionaries,—a body of determined, and experienced Church-militant cavalry; men of few wants, and no pecuniary entanglements; sent and supported by the Missionary Church at large.

FROM THE REV. CHARLES FOX, MISSIONARY AT JACKSON.

Jackson, Jan. 1, 1840.

Since my last report, nothing very material has occurred in my parish. This place is rapidly increasing in population, and daily becoming a more important station for the operations of the Church. There are, however, many and great difficulties to contend with: and although with perseverance I have no doubt a large congregation may be collected, yet the labor and self-denial requisite for a happy result, are and will, for some time, be great. The congregation has steadily increased, and now numbers from 70 to 150 attendants. The Sunday school has more than doubled, and about twenty to twenty-five children regularly attend. I have officiated twice every Sunday in the court-house, with the exceptions mentioned below. I have continued the Wednesday evening lecture, except on a few occasions lately, when circumstances compelled me to omit it. I officiate a third time on Sunday evenings at the state prison, and have a second Sunday school, consisting of the children of the mechanics employed in the building, at which from twenty to twenty-five attend. I have done a good deal of extra missionary work. In this case there is no want of congregations, but a very great one of ministers. I officiated one Sunday for Rev. F. H. Cuming, at Ann Arbor, during his absence; three times on week days at Smith's Settlement; once at Sandstone; four times at Albion, where I have organized a parish, and shall officiate once in three weeks on a Friday evening; one Sunday I spent at Clinton, having exchanged with the Rev. C. B. Stout, that the Holy Communion might be administered here; when I preached a third time in the evening at Tecumseh. I have officiated twice at Jonesville, and once at Litchfield. One Sunday I spent at Detroit, where I was ordained priest; and one at Kalamazoo, when the Rev. Mr.

Lyster supplied my place here; and once, on a week-day evening, I preached at Marshall. I have baptized three children, buried two adults, and solemnized one marriage. We are proceeding with the church, though slowly, and are much in want of pecuniary assistance to aid us in its completion.

FROM THE REV. D. BARKER, MISSIONARY AT JONESVILLE.

Jonesville, Jan. 1, 1840.

Since my last report I have so far recovered my health as to be able to officiate twice on Sunday, which I have done for my congregation in Jonesville for seven weeks. I have also preached and performed the burial service in the town of Allen, nine miles from this place; and on the same evening I lectured in a school house in Quincy, in Branch county, one mile farther west; that is, ten miles from this place. There I found some Episcopalians who were anxious for occasional Sunday services, as there is no public worship in the place except when, occasionally, the Methodist preachers visit them on some evening in the middle of the week. I think that I shall visit them again soon. I trust that I shall soon be able to renew my services at Litchfield, seven miles north, and Adams, five miles south-east of this place.

I have officiated at two funerals; married one couple, and added two to the Communion, and we have three or four candidates for confirmation.

Although I have had and still have much to contend with, yet I think that the cause of the Church has prospered, and more has been accomplished than I could hope when I first came here. Much more remains to be done. There is a great indifference to the subject of religion, and too eager a pursuit of the pleasures and amusements of this world. It is a most lamentable fact, that many who were professors of religion at the east since they came to the west have lost their religious sensibilities, and have become altogether worldly. But the grace of God can touch the heart with pious sensations and bring home the wanderer.

I am hoping and praying that the spiritual condition of this region will be changed for the better, and that many will seek in earnest the salvation of their souls.

FROM THE REV. M. HOYT, MISSIONARY AT GRAND RAPIDS.

Grand Rapids, Jan. 4, 1840.

In making my first report since my recent connection with the Committee, I would with thankful feelings record my gratitude to Almighty God, that, in his providence, he has permitted me again to labor in so delightful and interesting a portion of his moral vineyard. I left New-York on Monday, the 14th of October, and arrived at this place the following week. My reception was truly cordial, and ever since I have continued to receive every mark of kindness and respect. Preparations were at once made for public worship, and on Sunday I officiated to a

large and attentive congregation. Since then I have regularly on each Lord's day officiated twice in this place, with but one exception, when in the morning I held service at Grandville, a small town seven miles west, and in the afternoon here.

Besides these services, I have delivered two lectures on week day evenings, and observed, (with one or two exceptions,) all the appointed days of the Church; and this practice I propose to continue.

I have administered the Holy Communion twice; and performed the marriage ceremony once; have organized a Sunday school, which I superintend immediately after the morning service, and a Bible class composed of adults, which I meet on Sunday evenings.

The Sunday school has four teachers and sixteen scholars, and is in a very interesting and prosperous condition. The Bible class numbers between twenty and thirty and includes many of our most respectable and intelligent citizens. The short time I have been here has prevented me from ascertaining the precise number of families which may be considered Episcopal; the number will not vary much from twenty. Other families are regular in their attendance on our service, having at present no service of their own.

Soon after my arrival a parish was organized by the name of St. Mark's church, Grand Rapids, and two wardens and seven vestrymen elected. The next evening, at a meeting of the vestry, I was unanimously called to the rectorship, and have accepted of the same. A subscription paper has been circulated and a sufficient amount subscribed to afford (including the missionary stipend) a comfortable support. A member of the vestry has generously offered us the use of a large room for public worship, and the vestry have fitted it up in a very neat and beautiful manner. The ladies of the congregation, in honor of the nativity of the Saviour, have most tastefully decorated our "church," and on Christmas eve, when the anthem "Glory be to God on high" was sung by a full choir to the delight of a large and attentive audience, nothing (save the room itself,) reminded us that the congregation there assembled, two months ago were scattered as sheep without a shepherd. What will be the result of the attempt to establish the Church, I will not say: I feel, however, every way much encouraged. That the Great Head of the Church may crown with success my feeble efforts to build up his cause is and shall be my prayer.

INDIANA.

FROM THE REV. A. H. LAMON, MISSIONARY AT EVANSVILLE.

Evansville, Dec. 23, 1839.

The congregation continues good, and there is a growing attachment to the Church: but in consequence of the number of denominations in this place, (there being at present 9,) the attendance on our services has not increased as much as I had

anticipated. It is conceded on all hands that the Church has a fairer prospect before her, than any other denomination here; although some of them have been established 15 or 20 years.

The first Sunday in January has been fixed upon for the consecration of our church; when we shall have a visit from our beloved Bishop and several of the Indiana and Kentucky clergy. Our church edifice will not be finished by that time, but near enough so to be consecrated. After that interesting occasion, I have every reason to believe, that our congregation will be considerably increased. During the last quarter, three infants have been baptized: and one individual added to the Communion. When the Bishop visits us, confirmation will be administered, which will be the third time that rite has been administered within the last ten months.

January 30, 1840.

Our church has been consecrated, and our congregation continues good. With such a multiplicity of sects, among a people who do not think much about the intrinsic merits of the Church, and other denominations, we cannot expect that our parish will grow very rapidly until the population increases faster by emigration. Still our prospects are quite good. With the exception of the Methodists, (who have been organized 20 years,) we have the largest congregation in the place. After the sale of pews in the church, I have no doubt that we shall equal them in point of numbers. We hope to see our church nearly paid for by the sale of pews, which will take place in 8 or 10 days.

FROM THE REV. GEORGE FISKE, MISSIONARY AT RICHMOND.

Richmond, Dec. 26, 1839.

I have but little of gratifying interest to report at this time, which may be looked upon as unusual. We seem rather to gain upon the world, though the battle is obstinately fought, and the advantage is slowly yielded. Our congregation is considerably larger and more settled than at Christmas, last year. Our Communion numbers three more than at that time, who have been snatched from the midst of the enemy.

We have also made considerable progress towards a preparation for building a church edifice. Our Sunday school is more permanently established and considerably increased. But we have many, very many things to trouble us. We are a little flock in a vast howling wilderness, beset on every side with greedy, devouring wolves.

FROM THE REV. T. C. PITKIN, MISSIONARY AT LAWRENCEBURGH.

Lawrenceburgh, Jan. 18, 1840.

I am exceedingly happy that there is satisfaction expressed in reference to what has been done in this place. I hope that my next report will contain more cheering intelligence. We have organized under the name of "Trinity Church, Lawrenceburgh," and on Sunday last we worshipped for the first time in

our own room. The congregation was respectable, both in the morning and evening. The impression, I think, is favorable generally towards our Church; and among some who are constant attendants, there is a good deal of seriousness manifested with regard to religion.

Every thing bids fair for success. We have two or three zealous devoted laymen, who have entered upon the work with spirit and with right views; and we have firm faith in the promise that where but two or three are gathered together in his name, our Lord and Master will be in the midst of them.

It is our constant prayer, (in which we ask the assistance of all who desire the prosperity of Zion,) that we may be built up, not only outwardly, but inwardly and spiritually—that our Church which we have planted here may be a Holy Church, and send forth an influence which shall be felt by the great multitude of worldly men around us.

OHIO.

FROM THE REV. JOHN UFFORD, MISSIONARY AT MAUMEE CITY.

Maumee City, Jan. 22, 1840.

I arrived here on the 13th of last month, and was received by the friends of the Church with a great deal of cordiality. They seemed rejoiced at the privilege of once more worshipping in their own house. I can as yet say little of my prospects for the future. The peculiar circumstances under which the Church is placed, make it very difficult for me to form an opinion upon the subject. All things, however, appear to be taking a favorable turn, and I hope by the time of my next report, I shall be able to speak freely and more favorably.

I have officiated here regularly, once on each Sunday since my arrival for a small, but constantly increasing congregation.

At Perrysburg the opening is quite a good one. The friends of the Church are yet very few, but the favorable light in which her worship and services are viewed, I cannot but think will very much increase their number. We have no house of our own there for worship; but the Universalists have kindly offered us theirs for the winter. The building is a very neat one, and affords us a comfortable place for service.

I have held one service at Waterville, a place five miles above, on the river. The people urged me to devote part of my time to that place, and if the town continues to improve I think a church may be formed there and good be done. With reference to my whole field, I can only say that there is abundance of opportunity to do good, and in humble reliance upon Divine strength, I am willing and determined to labor and toil, so far as in me lies, to win souls to Christ and build up the interests of Zion.

MASSACHUSETTS.

FROM THE REV. M. MARCUS, MISSIONARY AT NANTUCKET.

Nantucket, Feb. 12, 1840.

In consequence of the unusual severity of the weather so early in the season, our harbor was frozen over the whole of last month, and is but just open now, probably pro tempore only. I have been therefore unable to forward my report at an earlier day.

Since the consecration of our church in September, the interior has been beautifully finished; and I have officiated regularly three times every Lord's day. Our other services have also been attended to; and I hope have resulted in some earnest inquiry on the part of many of my flock after their best interests. Our congregations are very respectable, and in the evening the church is generally quite full; in consequence of the attendance of some who belong to other places of worship, and of others who cannot get to church at any other time. At Christmas we had service morning and evening, the church being most beautifully decorated; and much delight was expressed at the proper solemnities of the occasion. Our Sunday school is increasing, and we have excellent teaching. Our number of communicants remains, at present, as it was; but, as there are now several adults who are candidates for baptism, an increase will shortly take place. I have had one marriage and two burials. In no other religious office is our Church more highly estimated, than in those of the burial service and the visitation of the sick. After every such solemn occasion I have had an increase in my church of one or more families; as if the bereavement were intended as a special blessing to the mourners to awaken them to their privileges, that they might receive and enjoy hereafter the consolations of the Church.

FOREIGN.

ATHENS.

FROM THE REV. J. H. HILL.

*(Continued from p. 56.)**Oct. 29, 1839.*

Extract from the private journal of one of the Greek teachers.—The conversations narrated occurred during a visit of this young christian to a family, where several young persons, also Greeks, were fellow guests. After lamenting the worldly influences to which they were exposed, the extract proceeds:

“I was most anxious to introduce the subject of religion when alone with them, and an opportunity soon occurred which I did not allow to pass unimproved. One evening, while taking a walk, the young Greek commenced relating some circumstances in his past life, which led to some remarks on the lessons to be learned from affliction, and the instability of human happiness, which he illustrated by relating the history of a friend. I also recounted the history of a friend of . . . whom I also well knew, and whom God had chastened severely for his unbelief; but he still follows the imaginations of his own heart, and although he appears to be happy, I see he does not prosper,

said I, for Christ does not abide in him. The young Greek here interrupted me; I beg pardon, said he, it is not necessary to a man's happiness to believe in Jesus Christ. It is quite sufficient if he believes in one only God as the Creator of the world. Ah, said I, you believe in one God—" *Thou doest well, the devils also believe and tremble.*" He replied to me abruptly, who was Christ? He was a virtuous man and no more. I said to him, you are deceived, sir, not knowing the Scriptures. Jesus is the only begotten Son of God, who was, and is, and shall be for ever and ever. He said, you are mistaken; I have read the scriptures, and I find no proofs that Christ is God, and I think I can prove to you that he is not. I am not ashamed, I said with emotion, to witness for Christ, for He has said that whosoever denieth me before men, him will I deny before my Father and his holy angels. Ah, said he, I see plainly that your religious opinions have been formed by My religious opinions, said I, are certainly *formed*. I began to read my Bible about nine years ago, and "by the *grace of God* I am what I am." He said, I have studied philosophy and read some theological authors; none speak of Christ as the Son of God. Sir, said I, the wisdom of this world is foolishness with God, who hath chosen the weak things of the world to confound the things which are mighty.

"The next day, being Sunday, I sat with the two girls directing their search into the Scriptures to prove the truth of the doctrines I had advocated in my several conversations, when the young Greek, who was also a near relative of one of them, passed by and said, I am sorry that some particular business prevents me from joining you now. Finding that his attention was awakened, I supplied him with a Bible and gave him some references which he might look for, at his leisure. After this, whenever we met, the subject of our conversation was christianity, and I never failed to multiply proofs that Christ must be the author and finisher of our faith. After this I returned home for a few days and expected that the subject would have been forgotten. But when after a short interval I paid a second visit, I was gratified to hear the same person say, 'even the most learned appear to know nothing of the Gospel. I wish to change my companions and associate with persons of different ideas. I am anxious to know which way to take.' You do well, I said. St. Paul says, '*Prove all things, hold fast that which is good.*'

"He expressed a desire to study the scriptures, and requested me to mark such passages as had a bearing upon the subject of our conversation. For the benefit of my young hearers I introduced other religious subjects, such as the *new birth*, and related some remarkable instances of conversion. When I was instructing them in the manner in which christians should keep the Lord's day, the Greek youth interrupted me: How! is it not cruel for God to wish us to withdraw ourselves from the world and spend the whole day in worship, in reading the scriptures? So, it is not enough to pray, morning and evening, and

spend the rest of the day as other days? To you, said I, it may appear cruel, but not to the true christian, for to such the Lord's day is one of holy delight, and they rejoice in the command to devote one day to his service. On that day they are reminded of the victory of the Saviour, who broke the bonds of Satan and gave liberty to those "who sat in darkness and in the shadow of death." I am not an infidel, said he; I believe in the supreme God and receive Christ as a prophet, but I do not believe he was the Son of God. If ever I should become a true Christian, I must be a priest. I said, the Christian religion certainly does not require that every one should become a priest, for persons in private stations can maintain their Christian character and do much good to their fellow men. Well, said he, if I can be persuaded that Jesus is the Son of God, I will receive him. I am anxious to study the Bible that I may be enlightened on this subject. His manner was entirely changed, and he seemed delighted with the new resolution he had formed. I then appointed an hour for us all to study the Bible, which is my greatest delight. I preferred using the ancient scriptures, that no unnecessary prejudices might be excited respecting the text, and as my intention was to direct them to study the scope of scripture, we commenced at the very beginning. I pointed out all the remarkable passages prophetic of Christ's coming into the world. The young man asked me if he might be permitted to make remarks as we proceeded, which request I granted, answering his inquiries and objections by explaining how I understood certain passages; and I endeavored, as much as possible, to give my answers from the scriptures themselves. This brought a great number of texts under consideration, and all were astonished to find so many proofs of Christ's coming. I then pointed out the prophecies respecting the sufferings of our Lord, from Isaiah. He was much affected by them, and said, is there any place where God calls him *his Son*. I gave him the *second Psalm*. When he had read this twice, he said, How many times have I read and heard this and it never made an impression on me before. I must read all these things again, that I may understand them better. I am really anxious to find the narrow way. I wish to be enlightened. He thanked me for my explanation, and when the time for breaking up the class arrived, I could not but think of Isaiah 56 : 10, 11. ("As the rain cometh down," &c.)

"As we continued these daily readings and explanations, I observed that a gradual change was taking place in his opinions. He ceased to contradict; and listened like a little child. Both testaments were read, and the two were examined together. I told him the New Testament was the key to the Old, and there he would find the fulfillments of all that was written in the law and the prophets. I left, with deep feelings of gratitude to God, for having given me an opportunity of revealing his divine will, and to him be glory and dominion for ever and ever."

MISCELLANEOUS.

LETTER FROM A NAVAL OFFICER.—We are permitted to lay before our readers, the following extracts, from a letter received by a clergyman of this diocese, from an Officer of the Navy, now in the Pacific Ocean.—[Ed.]

Having no chaplain on board, I felt it my duty as a professing Christian and daily dying immortal, to proclaim the Gospel of salvation to this ship's company, though duly sensible that I am all unworthy so high a trust. And why, my reverend friend, should I hesitate to carry out the honest convictions of duty, or follow where the Saviour leads? Shall I regret the effort to win a soul, think you, in the hour of death, or at the day of judgment? The rolling ocean echoes back your answer, No.

Since I left home, I can hardly say how often the reminiscences of by-gone days have flitted before me, and oh how sweet their memory still! The altar, and the emblems of sacrifice—the minister and people—the solemn peal of prayer and praise—the true and only fellowship of saints on earth, all eating the same bread, and drinking from the same cup, in remembrance of their dying Lord and Master!

What, oh what would be the hope of us poor souls who are thrown destitute on the waste of waters, if the Christian's God could be circumscribed within the narrow compass of steepled churches, and should vouchsafe no look of complacency, hear no prayer, save that which broke on his ear from within their massive and costly walls? If such were the fact, could we believe for a moment that our God is an omnipresent God, the same unchangeable being who addressed the multitude on the mount, and from the deck of a ship, whose birth-place was a manger, and who emphatically declares, where two or three are gathered together in His name, he will be in their midst to bless them, and that He dwells only with the humble and contrite in heart?

I was once under the impression that a minister had fine times of it—that his life was pleasingly indolent, and attended with no other than pleasurable emotions, but am now ready to confess I was an incompetent judge, and that so far from this being the case, it must be a life of deep study and continual watchfulness, filled with alternate hopes and fears, and truly checkered life, cheered at one time with the fair promise of his flock, and at another weeping over the blight which the influences of the world and the adversary of souls have scattered amongst them; and oh how painful the duty to wade through all the deceitful avenues of the human heart.

Now, in comparison with your labors, my work on board the —— is all plain-sailing. It requires no laborious process to reach a sailors' heart—there is no necessity of stripping off layer after layer, as you would to get at a mummy, for, generally speaking, (if he has not been well schooled in dissimulation on shore) it is as transparent as glass, and, from his very

manner of life, a sailor is so accustomed to plain fare, that the simple truths of the Gospel without being refined upon, are not only perfectly suited to his taste, but considered quite a luxury. 'Teach Jack the compass, and get him once in the way of navigating his own ship, and he works her like a top. It is true he occasionally shortens sail in a squall, and sometimes loses a spar, but he is always ready to repair damages and put canvass on his craft as soon as the gust has passed over. Why is it, my friend, that so little has been done, and so little is now doing for this long neglected class? One would almost suppose they had nothing at stake, no interest in eternity, no soul to save. A moral as well as spiritual lethargy seems to have crept over the Christian community in relation to the sailor. The missionary is committed in a measure to his care; and while the former carries the love of God in his heart, and the word of God in his hand, to the heathen and idolaters, the sailor who lands him, stands out in bold relief as a contemner of God's law, and a living example of guilty excess that would mantle a heathen's face with shame. Oh that Christians every where would unite their prayers for the conversion of sailors! Angels would witness the effort, God approve it, and, in answer to prayer, pour out a blessing until there was not room to receive it. These dry bones would then stand up and live—an army of missionaries—ready to carry precept and example to the ends of the earth.

The island of Tahiti is a truly delightful spot, blessed with a pure and balmy atmosphere, covered with continual verdure, and producing most of the tropical fruits for nearly nine months of the year. Indeed nature looks smiling every where, and all is teeming with life, from the summit of her cloud-capped mountains to where the sea laves its shores. Nature has done every thing here, and so lavish have been her provisions for the few and simple wants of these people as to beget a spirit of indolence, which the luxuries of dress and the introduction of various artificial wants have as yet failed to overcome. Man only is unfruitful and vile; and, with the exception of the missionaries, has improved but little from his intercourse with foreigners from Christian lands. Their examples have been pernicious, and, amongst other things, fairly shows itself—in those worst of all evils, a miserly love of money, and a heavy potation of strong drink whenever they can get it, which, thank God, is very seldom. The knowledge of these sins are of recent origin, both having been introduced within a few years by foreign vessels. The authorities, however, (and to their praise be it told) have enacted wholesome laws, prohibiting the introduction of liquor, and affixed heavy penalties against its sale and use.

I attended church on the last Tahitian Sunday, and heard the old patriarchal missionary, Mr. Wilson, preach in the native language. The form of worship is Presbyterian, with singing and prayer. They have service three times a day on Sunday and once on Wednesday, and every service well attended.

I visited with Captain ——, and other officers, on Monday and Tuesday last, the Sunday schools at Papaita and Matavai Bay, two of the seven missionary districts on the island, and had a personal examination, by questions, of our own, of their proficiency. We found in attendance at each, from 350 to 400 of both sexes, and averaging from 4 to 18 years old. They read, sung, wrote, answered questions, and cyphered, in sums set by us, as far as compound multiplication, doing the sums in a short time with ease and correctness. After the exercises, every teacher and scholar received something, presented in the name of the American people. I was not only astonished, but delighted; nor was I alone in this feeling, it was a general one amongst the officers.

On *our* Sunday* we landed nearly all the men and officers of our squadron, and had one of the missionaries to preach for us in the very excellent mission church of Mr. Wilson, at Matavai Bay. This church is of an oblong form, 80 feet long, 40 wide, with a ground tier of pews, but no gallery, while the church at Papaita is about the same size and has no gallery; both are well built and kept neat and clean. The missionary's text was, "What shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" and an excellent sermon we had from it—it seemed to come from the heart, and I hope it reached more than one. It was the first time this church had ever been used by a foreign audience, and I had the Book of Common Prayer put on the pulpit cushion, from which our chaplain† read the morning prayers. Oh, what mighty things are coming to pass! Sinners from a Christian land worshipping in a church erected by Christian zeal in a heathen land, and in company with Christian natives, who were, not long since, heathens. In Capt. Cook's time, only seventy years ago, the inhabitants of this island were as wild as a state of nature could well make them, and as utterly lost to shame and every sense of virtue as the herd which browse on their native hills. They were equally strangers to the law of God and civilized man. Brutal vice had entwined itself around every heart, from the mere child to the hoary head, and had poisoned the very fountain of parental love, and engendered in the mother's breast the unnatural crime of destroying the fruit of her body, to gratify the pollutions of the soul. But now, under missionary culture—depraved and degraded as many of them really are, we see the dawn of brighter scenes and fairer prospects. Here and there is a verdant spot upon which the benign spirit of the gospel has strewn its kindly influences, from whence the grateful incense of prayer and praise is wafted to the skies. These pioneers of the gospel, with a zeal and perseverance which betokens the love of souls, and (to my mind)

* The difference of one day having obtained, from the Island being originally reached by sailing east.—[E.D.]

† From another ship.—[E.D.]

gives the surest evidence of the high authority which commissions, animates, and sustains them, have already crushed the sin of infanticide—blotted out (and I hope for ever) the barbarous custom of polygamy, with its attendant train of evils, and given in their place a stimulus to parental love and virtuous affection, under the chaste and sacred sanctions of the marriage tie. Nor is this all. They have established Sunday and week-day schools in various directions, and, aided by the spirit of Christian liberality, erected churches and temporary school houses, and through the personal and indefatigable labors of themselves and wives, taught many of the natives how to read and write, and several amongst them the first principles of arithmetic, while many of the females have acquired most of the useful branches of needle-work. The missionaries have made for them a printed language of their own, and prepared a full and perfect translation of the word of God. They have showed them the sin of violating the Sabbath and taught them not to desecrate it, and it is a truly melancholy confession which compels me to say that its observance is more strictly kept amongst these half tutored and half christianized natives, than I have ever witnessed in the most highly favored Christian lands. They have, besides all this, protected the natives in a great measure, from the impositions of the unprincipled white man, many of whom seem to have left, with their country, their morals, their conscience, and their God, and shown in their intercourse with these people such examples as would make a very savage blush. Now, if the few missionary laborers in this part of the Lord's vineyard, have effected so much under the faint and glimmering lights of the gospel, which have but just dawned upon these people, and with the aid of a few scattered convicts, operated so powerfully upon the great mass, what may we not anticipate when it shall please the great Head of the Church to withdraw the veil through which his word and power are but dimly seen, and exhibit them under a special outpouring of the Holy Spirit, in all the effulgence of noon-tide glory? He has promised it, and will surely bring it to pass, and although the devoted missionary of the Cross meets with fiery trials here, and finds the worldling to scoff, traduce and deride; though nature fails him in labor, and his eye becomes dim, and his body exhausted and worn down in hastening its fulfilment, he shall yet see the fruits of his labor and obtain his reward. Oh, my Christian friend, let us and all Christians pray the Lord to sustain and support them in well doing; that he will give them grace and strength to persevere through every trial and even rejoice in the tribulations which yet await them; for we, as believers in Jesus, are assured they will behold every tittle of God's word and promise made good, if not now, before that great day, when both they and we shall be clothed in a new and glorified body—each and every one of us seeing for ourselves with an eye whose lustre no time can affect, nor eternal ages dim.

What I have seen since I left home, even in this archipelago

of coral islands, is but half told. My meeting at different islands with native missionaries has, again and again, carried my mind to the Saviour's beautiful parable, where he likens the kingdom of heaven to the leaven which a woman hid in three measures of meal until the whole was leavened. The process is going on here; and the leaven is reaching from one chain of islands to another. They are, as it were, lifting themselves out of the ocean to look upon the bright rising of the Sun of Righteousness, and I pray God he may be seen and worshipped by all.

STATE OF THE JEWS IN PALESTINE.—*From letters addressed to the Scottish Society for the Conversion of the Jews, by members of the Deputation appointed to visit that land.*—The accounts we received at home, as to the state of the Jews in this land, are far from being accurate. The exact number of Jews in Palestine it is very difficult to ascertain. The largest estimate reckons them to be about 15,000; some state the number so low as 10,000. They reside chiefly in the four holy cities, as the Jews call them. In Jerusalem, about 7,000; in Hebron, 700 to 800; in Tiberius, 1,200; in Saffet, 1,500 to 2,000. In the towns along the coast there may be—in Jaffa, 60; in Kiaffa, 150 to 200; in Acre, 200; in Tyre, 150; in Sidon, 300; in Nablous (the ancient Sychar) we found about 200, and 150 Samaritans. In the villages of Galilee there may be 400 or 500. The increase in the number of Jews has been very decided since 1832, when the Pasha of Egypt took possession of Syria. For two years past the increase has not been so great, owing to the ravages of the plague, the increased price of provisions, the embarrassed finances of the Jewish community, and the oppression of the Rabbies. In my last I mentioned that in Europe collections are made at the door of the synagogue, for the support of the Jews in the Holy Land. These collections amount, annually, upon an average, to £2,800. Every Jew in the land, rich or poor, after he has been a year in the country, has a share appointed to him if he chooses to take it. The chief cause of their returning to this land seems certainly to be attachment to the inheritance of their fathers. They also believe that their Rabbies here are actually inspired—that to die in this land is, to a Jew, certain salvation—and that, if they die out of it, they must make their way under ground, to rise in the Valley of Jehosaphat. They are very different from the Jews we have seen in France and Italy; they are far from being infidel; on the contrary, they are superstitious Jews. They have a real expectation of Messiah's coming; and this feeling is waxing stronger and stronger. They are far kinder and gentler in their dealings with us: they seem to look on us as friends. This is not wonderful, when you remember that they are counted as dogs by all the Moslems. They maintain the beautiful dress of their fathers, and are a noble looking race, when compared with the wretched Arabs who are scattered over this land. Almost all the male Jews spend their time in reading. There are six

synagogues in Jerusalem, and thirty-six reading places. These latter are established by individuals, that they may obtain some merit to their souls! Five or six readers are appointed to each, having a small salary, one or two of whom are expected to be always there, reading the Talmud.

“The English Mission, in the hands of Mr. Nicholayson and his Jewish fellow laborers, with the blessing of the God of Israel, appears to be prospering admirably. There are three Rabbies at present inquiring the way of life, and determined openly to profess their faith in Jesus. What encouragement does this hold out to the Church of Scotland to go and do likewise.

“The only other thing to be mentioned now, is as to the qualifications of a missionary to this country. Hebrew is plainly the most necessary language, read and spoken in the Spanish way. Arabic is next in importance, the language of the country. The elements should be learned in Europe—the more perfectly the better; the pronunciation and use must be learned here. Spanish, German, and Italian, are also useful; the two first in direct intercourse with the Jew; the last as being the language of all Europeans in this country. He should be acquainted with Hebrew literature, so as to be able to set aside the Talmud in argument. He should know the Cabalistic *Commentaries*, such as Zohar's, that he may know the sources of Jewish ideas. Chaldee and Syriac are useful. Controversial are, perhaps, of greater importance than splendid preaching talents, at the same time it is hoped the time is at hand when both will be required. He should be well grounded in prophecy; in the words of Mr. Nicholayson ‘he should fully and thoroughly adopt the principle of grammatical interpretation, both that he may be encouraged to persevere in his work, and also that he may be able to deal with the Jews.’ There ought to be both Jewish and Gentile laborers—the latter to form the nucleus, the former to be the effective laborers. I mention these things thus early, in case God should be raising up young men, full of an ardent desire to labor in the cause of Israel, that you and the Committee may be able to show them the needful preparatives. And now, my dear sir, farewell. . . . If a day of trial is near, it will be happy for us, as ministers and as a Church, to be found doing the Lord's work, and seeking the good of Jerusalem. Pray for us, that we may be kept humble, believing, faithful, joyful unto death.”

“The real state of the Jews in Palestine is very interesting. The varying accounts we used to hear of their condition are at once realized by inquiry on the spot. We find them to be far less numerous than is usually reported, and there have been fewer resorting to the land during these last three years than during the three preceding. Yet still it is true, that there is a constant influx of them, however small. But they die very rapidly. The prevalence of plague, the price of provisions, owing to the state of the country, and their internal state of

division in Jerusalem (see Micah vii. 4, 5,) have discouraged Jews in Europe from coming here of late. They carry on no trade, except the few who are at Tyre, Sidon, and Kiaffa. Hence poverty is a general feature of all the Jews here. There are few rich men among them, and these few conceal their wealth. As to their feelings towards Christianity, these too are peculiar. Of course, those that come to Jerusalem are the devout and strict Jews, who reckon it a merit to go to the Holy City. Yet these very men are on good terms with the missionaries, treat them as friends, often apply to them for advice, and one of their brethren, a convert, goes in and out among them, not only undisturbed, but respected. There is much hope of good being done among them. We had opportunity of again and again seeing how accessible the people of Israel are to kindness, and how they have come to understand the broad difference between both popery and other corrupt forms of Christianity, and the truth as professed by Protestants."—[*For. Miss. Chron.*

BRITISH AND FOREIGN BIBLE SOCIETY.—*Abstract of Report, 1839.*

France.—The labors of the Society's Agent at Paris have been both extensive and successful. His issues from the depot under his charge have amounted to 121,412 copies. Of these, 73,124 have been distributed through the medium of 58 Colporteurs, over 52 Departments of France; through other channels 32,102 copies have found their way into the hands of the people. The Colporteurs alone have required in the last month 11,102 volumes, of which 10,410 were of De Sacy's version. This evidently proves that the Bible cause is advancing among that portion of the population which has most need of being enlightened on the truths of salvation. The French and Foreign Bible Society has issued on its own account 5369 Bibles and 32,170 Testaments. Its receipts have been 47,286 francs. The Paris Protestant Bible Society's distribution for 1838-9 have been 1508 Bibles and 3825 New Testaments; making the total, from its commencement, 181,784 copies.

Switzerland.—The Basle Society has circulated, in the year, 1776 Bibles and 2832 Testaments. The Evangelical Society of Berne has received 250 Bibles and 850 Testaments, and has remitted nearly £130. Dr. Steinkopff thus speaks of Switzerland:—"I had also frequent opportunities of observing that the Bible and missionary cause has many warm friends and supporters in the Protestant cantons of that interesting country. Amidst the multiplied and strenuous efforts made by the champions of infidelity to undermine the very foundations of Christianity, there is still remaining a mighty phalanx of friends to the Bible and to the God of the Bible."

Belgium.—The Agent, Mr. Tiddy, has been eminently successful in his labors, which have been carried on against much opposition. The distributions for the last year were 24,240 copies, of which 3076 were Bibles. There have been printed in

Brussels, during the year, 10,000 Bibles and 30,000 Testaments, in Flemish and French.

Germany and Prussia.—The issues of the past year have been larger than those of the preceding. They amount to 48,350 copies of Bibles and Testaments, in various languages: 35,176 were for circulation among Protestants; 11,443 for Roman Catholics and members of the Greek Church; and 1731 copies for Jews and Christians of different denominations. The copies printed and purchased during the year, at the expense of the Society, amount to 57,728; 14,000 being Bibles. In some distant parts of our extensive field, an extraordinary desire for the Divine Word has been awakened, and a mournful deficiency has been detected. Even in those parts of Protestant Germany which have been for upwards of 25 years annually receiving large distributions of the Holy Scriptures at the expense of British Christians, there is a constant, yea, if any thing, an augmented call for them. From the report of Dr. Steinkopff before mentioned, we extract a notice of the Wurtemberg Society:—“My longest stay was at Stutgard, the capital of the Kingdom of Wurtemberg; where, ever since 1812, an active and most useful society has pursued its labors, and brought into circulation upward of 350,000 German Bibles and Testaments, not only in every part of the kingdom, but also in various parts of Germany and France.”

Prussia.—Since the formation of the Central Prussian Bible Society and its auxiliaries in 1814 to the end of 1837, it has put into circulation 186,721 Bibles and 53,141 Testaments; which, added to the copies distributed by the auxiliary Bible societies, make a grand total of 866,022 copies of the Sacred Volume, issued by the British Bible societies in the Prussian dominions, to the before mentioned period. In this amount the New Testaments distributed among the Prussian troops, exceeding 130,000 copies, are not included.

Denmark.—The Danish Society has issued 510 Bibles and 3330 Testaments; and the Sles-wick Holstein Society, 3187 copies, making its total issues 80,488. The late venerable Prince confessed the name of Jesus both publicly and privately: the favorite object of his labors was to promote the extension of the kingdom of God on earth.

Norway.—The Agency at Christiana have issued 435 Bibles and 2827 Testaments. Other distributions amount to 2183 copies.

Sweden.—The B. and F., the Swedish, and the Gottenburg Bible Societies have distributed during the year 37,566 copies of Bibles and Testaments—in all, 643,440 copies.

Russia.—The friends at St. Petersburg, who unite as an agency in behalf of the Society, have issued during the past year 7220 copies. They have likewise distributed on behalf of the American Bible Society 3852; making a total during the year of 11,072. These friends are, besides, engaged in conducting inquiries on a very large scale as to the destitution

of the Scriptures in various parts of the Russian Empire; and measures are farther in progress for accomplishing large distributions, and more particularly in Finland. The necessity for gratuitous distribution, in some instances, is rendered evident by such information as is contained in the following extract:—
 “There are some families, particularly in the north, who live on the bark of trees, which they grind and mix with a little flour and bake for bread. To take of such would be almost cruelty; and, indeed, they cannot afford it, for in some districts money is almost unknown, or, at least, scarcely ever seen.” It appears that between 70,000 and 80,000 copies of the New Testament will be wanted, if means can be found to provide them.

Italy.—Every opportunity has been embraced of sending the Scriptures to Italy, but your Committee grieve to say, in the words of an esteemed correspondent, “Difficulties and obstacles of every description increase in number and intensity every day.”

Spain.—Very shortly after the last anniversary, circumstances occurred which obliged the Committee to withdraw their two zealous and indefatigable friends from Spain. These impediments, it is hoped, will prove only temporary. One of the two gentlemen referred to has returned to Spain, and has succeeded in selling upward of 1000 copies of the New Testament, and has also met with a considerable demand for entire Bibles.

Letters have been received from Spain which lead your Committee to believe and to hope, that a flame has been kindled which will not easily be extinguished; and that there are many now who would gladly purchase the Society’s book, had they but the opportunity.

Malta.—1468 copies have been forwarded.

Athens.—Rev. H. D. Leeves reports for 1838: “In that period our work has gone on prosperously, and I have the satisfaction of reporting an increased amount of issues over the year 1837, when the number of copies was under 15,000. On the present occasion, they almost reach 18,000; of which 16,143 volumes were in the Greek language, and with few exceptions, have been circulated in the kingdom of Greece. Our agent, also, Soterios Berios, in a tour through the Peloponnesus, put into circulation 4334 volumes of the Greek Scriptures printed by our Society; besides 800 New Testaments of the edition printed in America, which were placed in his hands by the American missionaries, and distributed by him among the Mainiotes. I have supplied the school of Mr. Hill, the American Episcopal Missionary at Athens, during the year, with 465 copies.

There have been provided for circulation in Greece, editions of the Pentateuch and Psalms in modern Greek; and 400 reams of paper have been sent for printing an edition of 10,000 modern Greek Testaments.

South Russia.—1000 Bibles and 5000 Testaments distributed among the German colonists.

Calcutta.—The following supplies will be forwarded to Calcutta: 16,300 English Bibles and Testaments; 3000 Persian

Pentateuchs; 5000 Bengalee and English New Testaments. "The most encouraging feature in the operations of the past year has been the very numerous applications made by native youth themselves. Formerly it was with difficulty we could prevail upon the natives to accept and read the Scriptures of truth; now, they are not only willing to receive them, but solicitous to obtain them for their own private use, as well as to read them in their respective schools. Such is the demand for the sacred Scriptures, that we have not a single copy of the cheaper Bibles and Testaments in the Depository, notwithstanding the very large supplies forwarded to us within a short space of time.

Madras.—The issues of the Madras Auxiliary for the year have been 50,372; more than twice as many as were ever distributed in any of the previous sixteen years. 1000 reams of paper have been forwarded, and £5000 are to be expended in three years in Tamil Scriptures.

Ceylon.—2500 Bibles and 5000 Testaments printing at Colombo, in Cingalese.

Singapore.—£100 remitted to England as a free contribution.

Siam.—Only a very small part even of the New Testament has as yet been prepared in the Siamese language.

Malacca.—18,164 volumes of Scripture, in the Chinese mode, were issued during the year. An interesting group, consisting of males and females, adults, children and infants have been admitted by baptism into the visible Church. Six native christians have been dispensing the bread of life: they have travelled many miles and gone laden with Bibles and Tracts. These men received their education at the College and possess a good knowledge of the doctrines of christianity.

China.—With reference to China the Committee grieve to say, that all the communications from their agent, during the year, have been of a very unfavorable character; and so few opportunities have been afforded him of effecting any thing at all commensurate with the unavoidably great expense attending his mission, that the Committee have deemed it right to recall him. They cannot but feel that, in the case of China, other agency than that of the Bible and Society seems to be required. Missionaries are needed to instruct the people, to converse with them, and in a variety of other ways, which an agent cannot have recourse to, to arrest their attention.

Africa.—1000 Bibles and 2000 Testaments have been shipped for South Africa. The request for Bibles in various languages is daily increasing on the coast of Northern Africa. 1000 Hebrew Pentateuchs and 500 additional Hebrew Bibles sent.

In the N. American provinces, among the Esquimaux, and in the W. Indies, many copies have been distributed; and for the Irish 13,550 Bibles and 47,000 Testaments.

Receipts, £105,255 2s. 11d. Issues at home and abroad, 658,068 copies, (greater than in any previous year.)—Total issues from the beginning, 11,546,000 copies.

INTELLIGENCE.

SPIRIT OF MISSIONS.—The publication of this paper has been removed to the Missionary Rooms, 281 Broadway; where the business of the paper will hereafter be transacted. *All letters and communications relating to it, and all remittances of dues may be addressed to the Editors, at the Missionary Rooms, as above.* Remittances may also be made, (if more convenient, as accompanying funds for Domestic or Foreign Missions,) either to Mr. James Swords, Treasurer of the Domestic Committee, or to Mr. Charles J. Aldis, Treasurer of the Foreign Committee; who have kindly consented, in such cases, to receive and pay over the same to the Joint Committee under whose superintendence the paper is published.

ROMANISM IN THE WEST.—A gentleman at one of the rising towns of the West, writes as follows:—"The Romanists, under their new Bishop, a European nobleman, are making prodigious efforts to proselyte our youth. They have got possession of the college buildings erected by the Protestants of this place, and have several eminent professors engaged in teaching *almost every thing for almost nothing.* They have a large and flourishing female school, conducted on the same principle, and are about erecting a handsome building for an extensive library, (already on the spot,) containing about 10,000 volumes—which will be open to the public, free. There are very many persons in this place, not particularly attached to any denomination."

MISSIONARY NOTICES, (DOMESTIC.)—The Rev. N. N. Cowgill has resigned his appointment as a missionary in Kentucky.

Bolivar, Tenn., has been again adopted as a missionary station.

The Rev. Daniel Stephens, D.D., and the Rev. E. Reed, of Tennessee, formerly missionaries, have been again recognised as such in that diocese, and assigned by the Bishop to Bolivar and Randolph respectively.

ATHENS.—The Rev. Mr. Hill, in a letter dated the 5th November, after adverting to the excitement occasioned by the sentence and imprisonment of Theophilus, (see p. 52,) and instancing several young men of piety who had in view the ministry of their Church, proceeds:—"There is another subject to which we would respectfully call the attention of the Com-

mittee. We have from time to time hinted at it, but we were aware that they could not then act upon it. We allude to the pressing want of proper books for the numerous intelligent readers, which not only our institution, but the other schools and gymnasia are constantly rearing.

“The supply of proper books from original sources, or from translations by native Greeks is very small—perhaps one or two works in the course of a year may be found fit to be placed in the hands of our pupils; but even these must be purchased at a high price.

“If the ‘Volume Enterprise,’ as it is termed, is deemed to be of so much importance elsewhere, I can assure the Committee, it will be no less a blessing here. For instance, Doddridge’s *Rise and Progress* and Wilberforce’s *Practical View* would, we think, do much good, and the latter would be the very book to place in the hands of young men. I think we could be more sure of finding attentive readers of such works here in Greece than in New-York, in proportion to the population. We want such works as exhibit the general scope of christianity for that numerous class with whom there is great danger of a general defection from the faith of Christ, if some means are not adopted to supply the void once occupied by superstition. We respectfully urge upon the Committee to put us in funds to carry out this design, and I feel assured, by the blessing of God, we shall be able to render a good account of it. I ought not to forget to mention, that so greatly are we straitened for want of books for general reading for our youth, that already in the pay infant school we have commenced teaching the little children English, in order that when they attain the age of 9 or 10 years, we may be able to supply the deficiency we have now to lament, by books in the English language.”

CRETE.—The Mission has been blessed with uninterrupted prosperity, and has gained “the good wishes and blessings of all.” Mr. Benton writes under date October 28th—“The Bishop of Canea has just made me a visit with five other priests, and has passed the last hour and a half in the school. On leaving, he desired me to take under my special supervision, a young man whom he sends constantly to the school with the intention of making him a priest hereafter. He particularly requested me to take under my care his instruction in Hebrew and Latin, saying he should be glad to see now in the Cretan Church, a priest capable of reading those languages. The deacon of the

Church here, of whom I have already written, comes regularly five times a week to take a Hebrew lesson. He has overcome all his scruples, as well as the Bishop, on this point."

WESTERN AFRICA.—A brief letter has been received from a member of the Mission at Cape Palmas, dated October 10, nearly three months later than previous advices. General health had been vouchsafed. Mr. and Mrs. Payne were soon to remove to Cavally.

The Saluda sailed from Norfolk on the 15th of February for Africa, having on board the Rev. Mr. Minor and wife, and the Rev. Mr. Smith. They are accompanied by 120 emigrants, to whose spiritual comfort it will be their privilege to minister by the way.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th of January to the 15th of February, 1840.

DIOCESE OF MASSACHUSETTS.		
Charlestown, (Navy Yard,) from six ladies, half,	- - -	15 00— 15 00
DIOCESE OF RHODE ISLAND.		
Providence, Grace Church, Missionary Society,	- - -	200 00
St. John's Church,	- - -	118 54—318 54
DIOCESE OF CONNECTICUT.		
Danbury, St. James' Church, for Bishop Kemper's Mission,	- - -	5 00
Derby, St. James' Church,	- - -	22 00
Huntington, St. Paul's Church, from "E. W. S.," \$25; J. Shel-	- - -	30 00
ton, \$5;	- - -	5 00
New Haven, Trinity Parish, a member,	- - -	12 50
Stamford, St. John's Church, (one half,)	- - -	20 00— 94 50
Waterbury, St. John's Church, Ladies Sewing Circle,	- - -	
DIOCESE OF NEW-YORK.		
Columbia county, a layman,	- - -	20 00
New-York, Christ Church, \$42; Mite Society, \$50;	- - -	92 00
St. Bartholomew's Church, \$87 84; for Illinois \$12 50,	- - -	100 34
St. Luke's Church, Young Men's Society,	- - -	100 00
St. Mark's Church, Isaac Carow, Esq.,	- - -	50 00
Young Men's Aux. Ed. and Missionary Society,	- - -	62 50
for Missouri,	- - -	200 00
Troy, St. Paul's Church, executors of Mrs. Phebe Warren,	- - -	10 00—634 84
Individuals; William Oshorn, annual, \$5; A Gentleman, \$5;	- - -	
DIOCESE OF WESTERN NEW-YORK.		
Rochester, St. Luke's Church, Ladies' Benevolent Society,	- - -	20 00— 20 00
DIOCESE OF NEW-JERSEY.		
Individual, "J. W. H."	- - -	16 67— 16 67
DIOCESE OF PENNSYLVANIA.		
Philadelphia County, Missionary Box,	- - -	10 00
Ascension Ch. \$18 59; Sunday schools, \$12 91,	- - -	31 50
Christ Church, \$142 28; Ladies' Missionary Asso-	- - -	242 28
ciation, for church at Boonville, Mo., \$100,	- - -	55 00
St. James' Church, Missionary Association, for	- - -	150 00
education of Oneida youth, \$50; for Arkansas, \$5,	- - -	
St. Peter's Church,	- - -	38 33—527 11
Trinity Church, Male Sunday school, \$9 33; Fe-	- - -	
male Sunday school, \$29,	- - -	

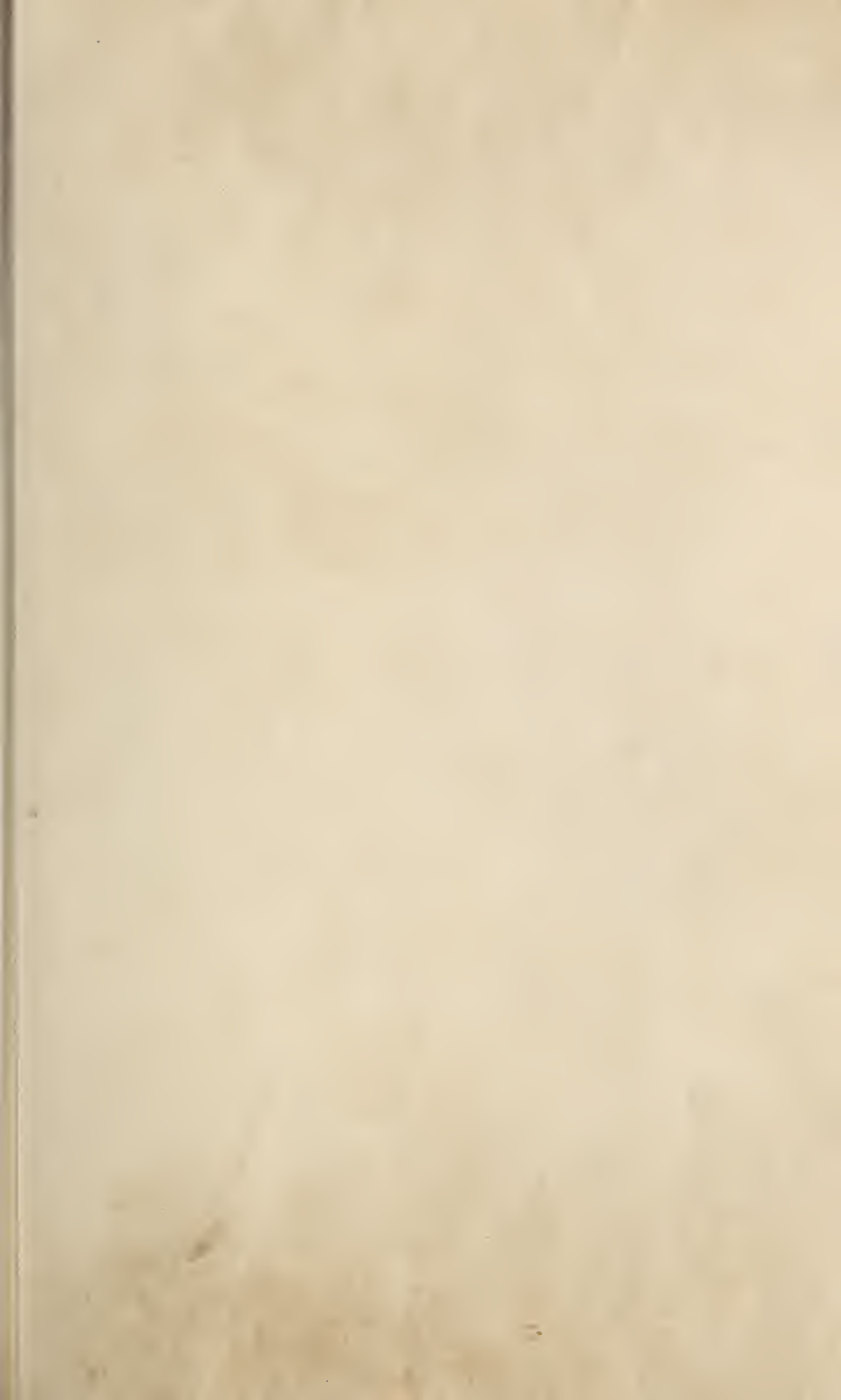
DIOCESE OF MARYLAND.	
Annapolis, St. Ann's Parish, - - - - -	50 00
Baltimore, a Lady, for Bishop Kemper's Mission, - - - - -	5 00
Fredericktown, All Saints' Church, Family Missionary Box,	20 31
Hagarstown, St. John's Church, Female Missionary Society,	55 00—130 31
DIOCESE OF VIRGINIA.	
Amelia County, Raleigh Parish, - - - - -	5 00
Chesterfield County, Dale Parish, - - - - -	17 50
Clark Co., Millwood, Frederick Parish, a member, for Bp. Chase,	2 50
Henrico Co., Richmond, Christ Church, a thank offering, \$5; Mrs.	
Ann McCaw, \$2 50, - - - - -	7 50
Isle of Wight Co., Smithfield, Christ Church, for Bishop Chase,	5 00
Middlesex Co., ----- Church, Dr. Rowan, (for Bishop Chase),	
\$50; Mrs. Rowan, for do., \$10, - - - - -	60 00
Pittsylvania Co., Camden Parish, a lady, for Bishop Chase, -	1 00
Rockbridge Co., Lexington, ----- Church, F. H. Smith, for	
Bishop Chase, - - - - -	2 50
Spottsylvania Co., Fredericksburgh, St. George's Church, offer-	
ings, \$18 38; Female Sunday school, \$5, - - - - -	23 38—124 38
DIOCESE OF NORTH CAROLINA.	
Salisbury, St. Luke's Church, - - - - -	10 00— 10 00
DIOCESE OF SOUTH CAROLINA.	
Charleston, Monthly Missionary Lecture, - - - - -	16 05
St. Michael's Church, offerings for December, \$100;	
Ladies' Working Society, \$100, - - - - -	200 00
St. Philip's Church, \$138; Indian Missions \$2; Bp.	
Polk's Mission \$5, - - - - -	145 00
Waccamaw, All Saints' Church, - - - - -	120 00
Individual, Epiphany Offering, source unknown, - - - - -	10 00—491 05
DIOCESE OF OHIO.	
Steuenville, St. Paul's Church, Christmas offering, \$10; three	
ladies, for Bishop Chase, \$15, - - - - -	25 00— 25 00
DIOCESE OF INDIANA.	
Michigan City, Trinity Church, late a missionary station, -	2 00— 2 00
WISCONSIN.	
Milwaukie, St. Paul's Church, a missionary station, - - - - -	10 00— 10 00
Total,	\$2,419 40
Total acknowledgments since June 15, 1839, (eight months),	\$12,680 99
Total disbursements since same date, - - - - -	23,322 82

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th of January to 15th February, 1840.

NEW HAMPSHIRE.	
Hopkinton, St. Andrew's Church. (one half) - - - - -	17 50— 17 50
VERMONT.	
----- from a friend, - - - - -	5 00— 5 00
MASSACHUSETTS.	
Boston, Grace Church, Sunday school, for support of six children	
in Mission School at Cape Palmas, - - - - -	60 00
Bridgewater, John Edson, - - - - -	5 00
Charlestown, Navy Yard, from Mrs. Commodore Downes, \$2 50;	
Mrs. Col. Freeman, \$2 50; Mrs. Capt. Smith, \$5; Mrs. Capt.	
Tatnall, \$2 50; Mrs. Capt. Wyman, \$2 50; Mrs. Capt. Babbitt,	
\$2 50; Mrs. Capt. Abbot, \$2 50; - - - - -	20 00
Hanover, St. Andrew's Church, - - - - -	5 00
Marblehead, St. Michael's Church, - - - - -	21 25—111 25
RHODE ISLAND.	
Newport, Zion Church, Ladies' contribution, for female beneficiary	
at Cape Palmas, - - - - -	20 00

Providence, St. John's Ch., \$111 55; Sunday school, for the Richmond Philanthropic school at Athens, \$85 28; African S. sch. of same church, \$20, and for Africa, \$4 63, - - -	221 46—241 46
CONNECTICUT.	
Stamford, St. John's Church, (one half), - - -	12 50
Waterbury, St. John's Ch., Offerings, \$45; Juvenile Sewing Circle, for Sarah Morgan, pupil at African Mission, \$10, - -	55 00— 67 50
NEW-YORK.	
Fishkill Landing, St. Anna's Church, annual collections, - -	7 15
Flushing, St. George's Ch., C. P., for African Mission, - -	5 00
New-York, All Saints' Church, for African Mission, - -	127 07
Ascension Church, a member, for Africa, - -	10 00
Church of Nativity, annual collections, - -	4 10
St. Bartholomew's Church, quarterly collection, for Matagorda, Texas, - -	100 00
St. Luke's Church, Young Men's Miss. Soc., (\$43 57 for Africa,) - - -	150 00
Wm. Osborn, (one half), - - -	5 00
Rochester, St. Luke's Ch., Young Ladies' Benevolent Society, for African Mission, - - -	20 00—428 32
NEW-JERSEY.	
Elizabethtown, St. John's Church, - - -	8 62
Newark, Trinity Ch., J. W. H., for African Mission, - -	8 33— 16 95
PENNSYLVANIA.	
Philadelphia, Ascension Ch., Collections, \$18 59; Sunday school, ditto, for 1839, \$12 91, - - -	31 50
Christ Ch., \$5; for Africa, \$6; Ladies' Miss. Assoc. for church at Matagorda, \$50, - - -	61 00
Emanuel Ch., for African Mission, - - -	12 00
Holy Evangelists' Ch., \$13; male children of Sunday school, \$10; - - -	23 00
St. James' Ch., Bee Hive Society, for Texas, \$200; Miss. Society, for ditto, \$2, - - -	202 00
St. Peter's Church, quarterly collections, 1840, - -	50 00
Trinity Ch., Juvenile Miss. Soc. of male S. school, - - -	9 33—388 83
MARYLAND.	
Baltimore, Christ Church, Sunday Offerings, - - -	200 00
Fredericktown, Family Mission Box, for Cape Palmas, - -	21 00
Georgetown, D. C., Christ Ch., (one half,) \$18; Miss. Association of male Sunday sch., \$5 50; Ladies' Miss. Soc., for Africa, \$50, - -	73 50
Hagerstown, St. John's Ch., Female Miss. Soc., for C. Palmas, - -	55 00—349 50
VIRGINIA.	
Bedford Co., Russell Parish, for Texas, - - -	18 25
Chesterfield Co., Dale Parish, - - -	17 50
Fredericksburg, Mrs. M'Crea, for Africa, \$5; Greece, \$5, - -	10 00
Millwood, Mrs. Byrd, \$1 50; Mrs. M. Page, for Africa, \$10; Ellen D. Smith, for school in Athens, \$1; R. S. Stringfellow, for Africa, 25 cts.; Morton S., for do., 12 cts; - - -	12 87
Richmond, Mrs. Ann M'Caw, \$2 50; a Sunday school 27 cts; thank offering for preservation during sickness, \$5, - -	7 77— 66 39
SOUTH CAROLINA.	
Charleston, St. Philips' Ch., \$40; for Africa, \$24; Texas, \$6, - -	70 00
St. Stephen's Chapel, - - -	33 40
S. C. Female Society, for China, - - -	16 00—119 40
OHIO.	
Columbia, St. John's Church, - - -	5 00
Columbus, Trinity Church, - - -	50
Gambier, Mr. Dunlevy, \$3; Mr. E. Pierce, \$5, - - -	8 00
Pequa, St. James' Church, for China, - - -	6 00
Steubenville, St. Paul's Church, Christmas offering, - -	10 00
Contributions from Crawford's Sunday school, - - -	40— 24 90
CHILLI.	
Santiago, Theo. W. Riley, from weekly savings, for African Miss., - -	3 00— 3 00
(Total, since 15th June, 1839, \$11,448 27)	\$1,845 00



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